World Alliance News Letter

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TOTAL WAR

The United States is now officially at war with Japan, Germany and Italy. This war follows the Nazi pattern and is but a part of the Hitler plan ultimately to conquer the whole world. The action of Japan was undoubtedly dictated by Berlin.

Japan struck this treacherous blow on December 7 while her chosen emissaries were in Washington conferring with our government in an effort to find a basis of peace. While the negotiations were in process Japan attacked America, sank American ships, wrought great damage on American cities, took hundreds of American lives. We were attacked without warning. Then true to the Axis pledge Rome and Berlin declared war against us. Our President said: "There is no blinking at the fact that our people, our territory, and our interests are in grave danger." But Congress with unprecedented speed met the challenge by an overwhelming vote of war against Japan on December 8. On December 11 both Houses of Congress by unanimous vote declared war on Germany and Italy.

This war opens a new, and perhaps the most fateful, era in our history as a nation. There will be no faltering in the support of our government. The war and the peace following the war must be won and won so completely that there can be no danger of a repetition of this type of aggression.

Our enemies over-estimated the importance of those things that have divided us. We talk and debate, think and vote as we please, quarrel among ourselves, but when we are attacked from without, then the national and religious disunity which has disfigured the life of our nation disappears.

In her declaration of war Japan made three specific charges against the United States; first, that the United States aided China; second, that the United States had attempted to strangle Japan by economic measures and particularly by refusing to supply her with oil and other essential war materials; third, that the United States made defense preparations that were a threat to the plans of Japan in the Pacific and east Asia. The answer to these charges is that the United States of America in following this course has consistently upheld the Nine Power Treaty and the Kellogg-Briand Pact. An overwhelming majority of American churchmen and citizens have urged these measures as just and essential. It is now clear, not only to Americans, but to men free to know and to think throughout the world that in this war they have a just cause.

All doubts concerning the Axis bid for world conquest are now dissolved. The dictators have staked everything on a desperate gamble for quick victory, a deadly thrust against our security which proves that isolation is a myth in an interdependent world. A quickening of concern, a broadening of outlook, and a new spirit of self-sacrifice and cooperation will become evident among our people.

Japan has won certain initial advantages by her attack, involving the United States in a long and terrible struggle, and is arousing this country to an all-out effort toward a democratic victory, and no just and durable peace is possible without such a victory.

The war forces the churches to re-think their own program and the problems involved. The church must maintain its place as a center of inspiration, and its ministers must be encouraged and held in every way so that they may continue to serve as spiritual guides. Ministry to the individual is without question one of the supreme tasks of the church, but there is also a task of equal importance in time of peril and that is for the church to initiate and help to promote those services that will assure the preservation of the rights of its members as well as of the larger community. These rights are conditioned by the duties and responsibilities resting upon the individual. The fulfillment of these obligations by the individual can alone guarantee our democratic way of life.

Further, the churches must work more sacrificially to bring men into a better relationship with God and with other men; develop within the congregation a will to sacrifice in the service of the nation; minister to the war-time strains and sufferings of the people, helping them to find faith and courage adequate for this time; undertake a special ministry to men in the armed services; engage in works of mercy to alleviate the suffering of war victims; promote the spirit and practice of justice, democracy and friendship within the community and nation; strive for greater cooperation among religious groups everywhere; study and promote religious principles essential to a righteous peace.

Great dangers threaten us, but the greatest danger of all is that we may become hysterical, impatient, or over-confident. Victory will be won but it will be neither easy nor swift. We have bitter days ahead and hard work, but we must be willing to face facts no matter how ugly they may be. We must never lose faith in ultimate victory and the possibility of establishing a just and righteous peace. Let us dedicate ourselves to this achievement.

Science and World Order

The importance of science for good or ill in world affairs was stressed by His Holiness, Pope Pius XII, in addressing the opening session of the Pontifical Academy of Science on November 30. He said, according to the report of the Associated Press:

> In the hands of man, science can transform itself into a two-edged sword which heals and kills. Give a glance at the blood-stained fields and seas and then say if it was for this that a benign, omniscient God made man in His own image, redeemed him from his sin and renewed him with celestial favor, and if He had granted such a high intellect and warm heart to perceive an enemy in his brother. In the school of God we are all brothers. May all men become brothers again in love and concord, in the victory of good over evil, in justice and in peace.

Protestant Episcopal Statement

Isolationism has been strongly condemned by thirty eminent Protestant Episcopal bishops, clergy and laymen, constituting a council of advice to the commission on international and post-war problems appointed by the Episcopal General Convention. The statement, issued on November 27, expresses penitence for the failure of this country to cooperate wholeheartedly in the organization of peace after the first world war, emphasizes the religious concept of a family of nations, and urges that international responsibilities after the present war may be quite as great as current obligations. The statement says in part:

> American cooperation in post-war world reconstruction accordingly must mean not only penitence for selfish withdrawal from world community in the past, but also resolve to shoulder the burden of responsibility in the future. Cooperation for peace may require a frank recognition that the concept of the Family of Nations logically involves a sovereignty corresponding to this larger whole. Creation of this wider sovereignty means for each participating nation limitations which will have to be accepted. To prepare for the acceptance in the interests of a larger good should be a proper duty of the Church. Internationalism of the kind envisaged does not mean destroying the values of nationalism any more than does the existence of the family destroy the values of the individuals who compose it, but rather fulfills them in a wider sphere.

The advisory council urges Christians to support the following principles in the Atlantic Charter:

1. To seek no aggrandizement, territorial or other.
2. Territorial changes should be made dependent upon the "freely expressed wishes of those concerned."
3. All peoples should have the right to choose the form of government under which they will live.
4. The endeavor to further the enjoyment of all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of this world which are needed for their economic prosperity.
5. The fullest collaboration between all nations in the economic field with the object of securing for all improved labor standards, economic advancement and social security.

The statement also agrees with British inter-faith leaders that "international institutions must be created or recast to insure the loyal and faithful execution of international agreements." In conclusion, the group states that it is "our national duty to take every step necessary to accomplish the complete defeat of those (fascist) aims; it is equally our national and our Christian duty to hold as our major objective a just and durable peace for all nations."

Christian Fellowship in Britain

The foreign communities in England, so largely increased by the war, have created a challenging opportunity for the construction of international religious solidarity. The British churches, under the leadership of the Commission on International Friendship and Social Responsibility, with which the British Council of the World Alliance is associated, are responding to this challenge with imagination and vigor. "Christian Fellowships" have been set up with churchmen of various nationalities. Fellowships have been established with the Czechoslovak, Dutch, Scandinavian, and French-speaking communities. Plans for other fellowships and for drawing them all closely together are being developed.

During the summer, a united service in commemoration of Archbishop Söderblom was held in the Swedish Church in London and addressed by the Bishop of Chichester. Five Scandinavian countries were represented at a meeting on September 19, under the auspices of the Scandinavian-British Christian Fellowship. The service was conducted according to the rites of the Lutheran Church of Norway in St. Olav's Church, Rotherhithe. Rev. W. T. Elmslie, of the British Council of the World Alliance, gave the address. A large audience attended the celebration in Caxton Hall on September 29, in honor of the tercentenary of the visit to England by the great Czech theologian, Johann Amos Comenius. The meeting was arranged by the Anglo-Czechoslovak and British-Dutch Christian Fellowships. The Archbishop of York was chairman, the Netherlands' Prime Minister and the Czech Ambassador were speakers.

A Memorial Service for Mr. Speers

A service in memory of Mr. James M. Speers will be held in the Central Presbyterian Church, Montclair, New Jersey, on Sunday afternoon, January 4, at four o'clock. The address will be given by Dr. Robert E. Speer. Mr. Speers was a member of the World Alliance Executive Committee for fifteen years.

The Steadfast Churches of Europe

"Grow hard! Hold steady! At this moment we are not the hammer, but the *anvil*. . . . The anvil cannot hit back, nor does it need to; it simply has to be firm and hard. If it is sufficiently tough, firm and hard, the anvil usually lasts longer than the hammer." These words of the Roman Catholic Bishop of Münster in Germany symbolize the heroic resistance of European churches to Nazi oppression and terrorism. Reports from many sources show that while the fascist attack on Christianity is increasing, the resistance of the churches in occupied countries is also increasing. Some of the reports, covering the past few months and illustrating this fact, are noted below.

Germany. Bishop Wurm of the Lutheran Church in Würtemberg has condemned the Nazi "war against Christianity" as strongly as Bishop Galen. One aspect of this internal war is the Nazi suppression of 95 per cent of religious periodicals by refusing them paper. Such restrictions, however, have not succeeded in weakening religious faith. According to the Swiss *Kirchenzeitung,* a Catholic journal:

> The public is buying more Bibles and religious books than before. Sermons are much better than they used to be. The clergy is conscious of the call of the hour; there are only too many questions to be dealt with, and the people are more receptive to the Word of God. The Church is the only place where the German of today can still hear a comparatively free, true, courageous word. . . . I was astonished and rejoiced to see that these preachers are not over-cautious. Their preaching is right up to date, and deals exclusively with the fundamental truths of Christianity; and they courageously defend the rights of personality and the uniqueness of the Christian faith over against the exaggerated nationalistic theories.

France. While churchmen are divided concerning the Vichy régime, apparently there is growing resistance to totalitarianism. It is reported that five Protestant youth organizations have joined in setting up a council to help young people preserve the heritage of France, to appreciate the values of the world community and to obey God. The latter implies "the definite rejection of all totalitarian ideologies, which in any case are fundamentally foreign to the French tradition." The Bishop of Montauban expressed a similar conviction in defending Catholic youth organizations: "France, yes, but God first." An anonymous pamphlet of religious principles is being circulated among French churches. It urges a front of spiritual resistance whose "active and silent presence will bar the way to any attempt to enslave and dishonor France." Sacrificial work is being carried on among Protestant refugees in southern France. Fellowship is being developed by means of correspondence and visitations: many young people are voluntarily sharing the hardships of the camps.

Norway. The churches' magnificent defense of Norway's spiritual life continues. Bishop Berggrav and his colleagues have compelled the Nazis and Quislingites to yield on more than one occasion, (e.g., in restoring two deposed bishops and in deleting political inquiries in connection with church jobs). Various Christian leaders joined in calling for a National Day of Penitence and Prayer. The hour of religious fellowship and common prayer "for the nation and for humanity" became a spiritual mobilization of the nation.

Holland. The Protestants and Catholics have protested not only the closing down of many of their institutions but have been particularly courageous in condemning the new anti-Semitic measures. The Archbishop of Holland in a famous pastoral charged that the Nazis "endanger the Christian conception of life." Pastor Buskes, now in prison, wrote,

> I do not believe in a God who is with the strongest battalions in the field and gives the world to the violent but in a God who promises the earth to the meek who are hungry and thirsty for righteousness.

On October 12 the Dutch Reformed churches read a proclamation warning of new moral dangers to family life. The churches are staunch in defending the spiritual life and freedom of the nation.

Belgium. Catholic leaders are reported to be standing firm against collaboration and participation in Hitler's "crusade" against Russia. The Bishop of Bruges, a Fleming, is stated to have forbidden cooperation with the fascist Fleming Nationalists. Cardinal van Roey, Archbishop of Malines, reminded the faithful in a pastoral that "no human power no matter how enormous is absolute master in the determination of events, but that Divine Power will direct the universe."

Czechoslovakia. The Lutherans of Slovakia are being persecuted by the puppet government. but the two bishops and their people have been courageous and steadfast enough to maintain their position. The Czech Brethren (Moravian) are said to be leading the Protestant resistance to totalitarianism in their section of the country.

Switzerland. On the Swiss "island of democracy," where Nazi pressure is steadily growing, Pastor Köchlin, the new president of the General Assembly of Reformed Churches, has urged the churches to help refugees and to defend the national independence. If Switzerland were overcome —

> The Church's task would then be to sustain among the people those forces of resistance which faith produces and which do not yield to the temptation of compromise, nor to subtle persuasion, nor to the threat of suffering.

This task is being achieved by an increasing number of churches in all of the occupied countries of Europe.

Religious Proposals for World Order

Professor Liston Pope of Yale Divinity School has written an excellent and greatly needed analysis of thirty-four religious statements under this title. Some of his findings are summarized below. Readers are urged to send for the pamphlet, containing the full analysis and references, listed under Suggested Reading.

Religious interest centers increasingly on the problems and possibilities of a post-war order which will prove more stable than the last. More than fifty statements on a just and durable peace have issued from religious circles. A comparison of the more important documents indicates the trend of religious thought outside the Axis nations.

A Faith for World Unity. Though largely non-theological, nearly all the statements are based on affirmations concerning God and man: "God himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another, through Christ the Redeemer they can become what they ought to be" (Malvern Conference). Furthermore any tenable form of World Organization must respect and extend man's "natural liberties," including the "four freedoms."

Planning Now for Peace. Religious assemblies urge that a just peace depends to considerable degree on steps taken during the war, because peace requires objective planning in advance. A few statements consider the objection that attention to peace problems may bring internal divisions, and reply that peace aims would strengthen resistance to aggression by assuring the world of serious intent for a just peace, and would increase unity by making the hope for victory more meaningful.

The Present War. Comparatively little attention is given to the immediate issues of the present war. Five statements hold that the defeat of Nazi purposes is essential to a just peace, and others perhaps assume it. Three groups hold a contrary position. This situation is doubtless to be explained by disagreement on the use of force. Catholics agree that force may be used as an instrument of justice, but most Protestant churches vest responsibility for final judgment in their individual members. While none of the statements considered calls for full entry into the war, a few assert that the United States is already involved. Four would prohibit aid to aggressors, and one advocates aid for the opponents of aggression.

The majority of the statements, however, condemn American isolationism as a typical example of unfettered national sovereignty, and as having a heavy responsibility for the present state of affairs. The United States must cooperate fully in the creation of world government.

The Peace Settlement. While there is disagreement on the possibility of early peace negotiations, almost all agree on a freely negotiated settlement at the end of the war. Several bodies suggest that the final peace settlement be deferred for several years after the war to enable passions to cool and preliminary reconstruction to be undertaken. The views on the principle of self-determination are not clear, for its value is counterbalanced by the danger of many independent sovereignties.

World Organization. Some form of world organization based on consent and cooperation is demanded unanimously. Almost without exception, it is conceived in terms of federalism and general democratic ideals. World organization must blend national sovereignty with international solidarity, freedom with equality, peace with justice, power with responsibility. While few structural details are considered, various statements emphasize the following functions of such government: control over defense and foreign policy, enforcement and revision of treaties, supervision of disarmament, promotion of health, responsibility for problems of trade and raw materials, protection of minorities and individual rights, advancement of labor conditions. The churches agree that any world government must have power to enforce decisions. They do not agree on the kind of sanctions to be used, but they agree generally that they should be administered by the supranational authority.

National Sovereignty. Religious spokesmen believe that national integrity must be maintained, but national sovereignty must be modified on political and religious grounds. Nations must yield their irresponsible use of economic and military power, their assumption to judge their own cause, and their abrogation of the individual rights of citizens. On this there is solid agreement.

Economic Reconstruction. Because war is rooted in injustice as well as anarchy, the churches emphasize a fundamental reconstruction of economic relations. Economic responsibility and cooperation must replace autarchy and imperialism. Some statements denounce the dominance of the profit motive and monopoly control as barriers to the satisfaction of human needs everywhere. Economic advantages must be shared at home and abroad according to the various needs. Economic freedom must be joined with equality. Equal access to raw materials and markets, self-government or international administration of colonies, social security legislation, greater equality of wealth, have considerable support. Production must be geared to the needs of producers for a sense of vocation and to the needs of consumers.

The Rôle of the Church. The first duty of the Church is to be the Church, reconciling men to God and to each other. It has a peculiar responsibility to create a sense of Christian values as a basis for any adequate international mechanism. Its task is to achieve a common body of moral convictions through teaching penitence, faith in God's righteousness and human possibilities, and a sense of world fellowship. Religious cooperation across all barriers is a means to this end.

Specific Proposals for Action. Considerable responsibility for these ideals is placed upon the individual Christian. Certain specific steps are proposed:

1. To combat local injustices and prejudices.
2. To continue religious fellowship across the lines of war by acts of worship and friendship.
3. To give spiritual and material relief to war victims.
4. To study world reorganization.
5. To strengthen and extend the missionary program.
6. To study nationally the international effects of economic policies.
7. To hold a world conference of churches as soon as possible after the war.

The abiding ground of hope for lasting peace is faith in the justice and goodness of God.

Preface to Aggression

The record of relations between the United States and Japan during the past months speaks for itself.

Reports of Japan's aggressive move into Indo-China led to a protest by the United States on July 24, followed the next day by an order freezing all Japanese assets in this country, and the day after by the mobilization of Philippine forces as the American Army of the Far East. On August 1, the United States banned the export of motor oils and fuels suitable for aircraft and on August 6, Secretary Hull warned that an invasion of Thailand would be a matter of concern for the United States.

Secretary Hull stated on August 25 that any settlement with Japan would have to be based on fundamental principles enumerated at the start of the war in China. The Japanese Premier communicated with President Roosevelt three days later, causing a resumption of negotiations. On October 18 an army cabinet took the reins of power in Japan, various aggressive statements were made in Tokyo and troops were increased in Indo-China. Nevertheless, (or rather, therefore) a special envoy was sent to continue negotiations and arrived November 15. According to Japan, he proposed the following agreement on November 20:

1. No troops to be sent to regions of South Asia — except Indo-China.
2. Cooperation to secure from the Dutch East Indies goods needed by both.
3. Restoration of commercial relations; Japan to be supplied with the "required quantity" of oil for Japan.
4. No American measures "prejudicial" to peace in China (i.e., no help to China).
5. Withdrawal of Japanese troops from southern Indo-China if the above were carried out; withdrawal from all of Indo-China after "peace" with China, or an "equitable peace" in the Pacific.

Such brazen proposals were obviously incompatible with the principles outlined again and again by Secretary Hull since 1937. He reiterated these principles on November 26 in a memorandum proposing the following ten steps:

1. A multilateral non-aggression pact among British Empire, China, Japan, the Netherlands, the Soviet Union, Thailand and the United States.
2. A multilateral pact to respect the territorial integrity of French Indo-China and to secure equality of treatment in trade there.
3. The withdrawal of Japanese military and police forces from China and Indo-China.
4. Support for no government in China other than the Chungking government.
5. The yielding of extraterritorial rights in China by both nations and efforts to obtain similar action by other governments.
6. Negotiations for a reciprocal trade agreement and reduction of trade barriers, with raw silk bound to the free list.
7. Removal of freezing restrictions on funds by both nations.
8. An agreement to stabilize the dollar-yen rate with allocation of stabilization funds by both governments.
9. An agreement that no pact with third powers shall be interpreted in such a way to conflict with the basic purpose of peace throughout the Pacific area.
10. Efforts to secure the acceptance and application by other governments of the basic principles.

Reports of new troop concentrations in Indo-China were received on November 25. President Roosevelt made formal inquiry on December 2 concerning Japan's intentions in massing troops in the French colony. When the reply was evasive, the President appealed on December 6 to the Emperor for a withdrawal of troops from Indo-China in return for assurances of peaceful intentions from the Pacific countries. But Japan had made her naval dispositions. The negotiations, still going on at the solicitation of Japan, had served their purpose. Japan struck on December 7. The United States' refusal to participate in Japan's aggression in Asia was met with a new aggression.

A Christmas Devotion for 1941

by

WALTER RUSSELL BOWIE

Scripture

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people.

ST. LUKE 2:30-31

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

ST. JOHN 1:14.

Meditation

Everyone of us has known what it is to feel at Christmas-time as though he were breathed upon by an influence from a higher world. There is a great deal, of course, in the conventional keeping of Christmas which is trivial and sometimes even very cheap and pitiable. It can be treated as though it were a time for selfish indulgence,—a deliberate turning of our backs upon all the lovely heritage of Christendom to set up another pagan festival. Or it can become a time when men and women go about their unwilling business of buying and exchanging presents until the impulse of friendship which mechanically moved them is almost lost in fret and irritation. So in many homes the whole keeping of Christmas can be so secularized that the lift which it ought to bring to our souls is lost.

All this may be true; but it is seldom wholly true, and always there is the possibility that it be not true at all. We have seen people whose keeping of Christmas was such that the day became a benediction for all those who came within the wide circle of their love. They have turned it into a thoughtful devotion of self-giving which has somehow made us think of the love of God. We have seen mothers who were like that. We have known homes in which that spirit has been made to dwell.

Suppose that this same spirit were to dwell in all the churches now. Surely in this tragic year we cannot be content to let Christmas decorations and the beauty of Christmas music minister in us to a kind of aesthetic selfishness, and call *that* spiritual worship. Rather, in thought, in prayer, in generous giving to some bitter need at home or abroad, in humble effort to get free from our mean self-absorption, both individual and national, and to identify ourselves in more effective sympathy with the sufferings and hopes of all men everywhere, let us make this Christmas a time when the spirit of Christ is really born again into the world. It may not mean much if we merely sing of how He once came in Bethlehem; but it can mean everything if we let Him come into us and through us now. And it is only thus that we as individuals and we as a nation can be saved, saved from half-life into life set free.

Too often we have thought of salvation as belonging only to the theologians' picture of a far-off judgment-day. To be saved—we suppose—is to be saved then; to be not saved, is to be not saved then; and it all seems so distant as to have no quickening interest now. But the truth, in fact, is different. The salvation we need is salvation from the bitterness of a continual loss. It is salvation from the gradual tragedy of having life little by little leak away. Christmas, coming as it does so near the end of the year, with all the suggestions of finality which that brings, may well make us stop and think what it is that in this present chapter of our living we may have saved and what it is that we may have lost.

Have we saved our faith in all life's highest possibilities, in spite of the disillusionments to which we may be tempted? Have we saved our trust in the ultimate power of goodness and of mercy, in spite of the evils in our world that turn so many people cynical? Have we saved our capacity for wonder and for reverence, in spite of all the strident voices that try to drown out God?

Be glad and grateful if even in partial manner you can answer "yes" to questions such as these. And if you know—as who of us does not?—that whatever be our failures we do at least want to be thus redeemed and saved, then thank God for the Christmas message that out of the heaven of a grace that is higher than anything in us, God's love does come in Christ for our salvation. Let it make you brave to face all the evils and discouragements of our time with the steadfastness of Christ. Learn from Him who was born in Bethlehem that life depends not upon what is around you but upon what is within you, for when you have learned that you have begun to be redeemed.

Prayer

O Father, who hast given us Christmas as the festival of great joy, grant us warm hearts for one another's happiness, and such enlargement of our lives in love as shall make room within us now for Him whose name makes this day beautiful, Jesus Christ, thy blessed Son, our Lord. Amen.

PROGRAM SUGGESTIONS

Dr. Bowie's fine *Christmas Devotion for 1941,* announced in the November *News Letter* and published in December 1, is reproduced on page 7 for the many readers who would not otherwise see this message. Copies of the Christmas devotion in convenient leaflet form for use in the pews and in pastoral mailings are still available. In some cases it may still be possible for readers to order and receive copies in time for Christmas. (The price is 50 cents per 100 copies.) In areas distant from New York, readers desiring to reprint the devotion with credit, have free permission to do so.

Universal Week of Prayer

The week of January 4-11, 1942, will be observed by churches throughout the world. A pamphlet for the use of local congregations has been prepared by the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York. (Single copy, 5 cents; 100 copies, $2.00.) The 1942 *Week of Prayer* contains Biblical quotations, daily meditations, subjects for prayer, topics for brief messages, and lists of appropriate hymns. The foreword suggests that the churches of a community join in a united observation of the week.

Magazine Articles

The Winter issue of *Religion in Life* will contain an article by Pastor Jules Jézéquel of France, a beloved international secretary of the World Alliance. The article, entitled "Reconstruction," presents a long-range forecast of the post-war work of the Christian churches in France. The Fall issue contained an article on "Canadian Churches and Post-War Reconstruction" by Dr. C. E. Silcox, secretary of the Canadian Council.

It is reported that the January issue of *Fortune* will have an article on the Atlantic Charter by John Foster Dulles. The December issue summarizes a revealing survey of American attitudes toward the war and post-war problems.

Pan-Americanism in the Church School

The U. S. Office of Education has published a teacher's guide on inter-American relations, entitled *Hemisphere Solidarity,* for use in Senior high schools. The suggestions should help leaders of religious youth groups. The guide can be secured from the Superintendent of Documents, Washington, D. C. for 15 cents per copy. The National Recreation Association, 315 Fourth Avenue, New York, has issued three pamphlets that will help religious youth leaders to develop inter-American understanding through the social activities. *Pan-American Carnival* (25 cents) gives information concerning Latin American flags, customs, games, etc. *Fiesta—the South American Way* (15 cents) gives a complete plan for a party. *Our Neighbors to the South* (15 cents) is a bibliography with references on music, drama, art, costumes, customs, etc.

SUGGESTED READING

Religious Proposals for World Order by Liston Pope. World Alliance publication. Single copy, 5 cents; 12 copies, 50 cents.

Professor Pope's analysis of thirty-four religious statements is summarized in part on pages 4 and 5 of this issue of the *News Letter.* It does not reproduce the various proposals; rather it compares the leading ideas of the different statements. Church committees on world order will find it an indispensable means for orienting the group.

The Study of Peace Aims in the Local Church by Richard M. Fagley. World Alliance publication. Single copy, 3 cents; 10 copies, 25 cents.

This pamphlet of suggestions for study groups is designed as an introduction to the more complicated and detailed materials that are available. The pastor should find it useful to put into the hands of lay readers in order to stimulate group study and discussion. The three sections of the pamphlet deal with the importance of local study, the major areas of concern and practical problems of organization.

The Struggle for World Order, Headline Book, by Vera Micheles Dean. May be secured from this office. 25 cents.

Mrs. Dean portrays in vivid fashion the scope and importance of the struggle of ideas in the present world conflict. The author has a keen sense of the stubborn political and economic facts which must condition plans for a better world order. Her study can help churchmen, trying to define social ideals for our time, to keep their feet on the ground. The pamphlet is published by the Foreign Policy Association and is also printed in the November issue of *Social Action.*

The American Churches and World Organization. May be secured from this office. 35 cents.

This completely revised study packet, issued jointly by the Council for Social Action and the World Alliance, should prove to be one of the most valuable aids to study available for local churches. It contains the three publications listed above, a study guide for six sessions, and other documents. While the packet is being used in connection with the study of world organization to be conducted in Congregational churches during the coming months, churches of other denominations should find it equally useful.

Other Books on World Order

The World Society. The Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C. 10 cents.

Five committees of the Catholic Association have joined in producing a thought-provoking statement of religious peace aims. The pamphlet considers these problems of world society: moral foundations, nationalism, economic relations, non-political cooperation, a world commonwealth, and the peace settlement. Mimeographed discussion outlines can be secured from the Association.

The Church and the New Order by William Paton. Macmillan, New York. $1.00.

Dr. Paton, an English churchman and secretary of the International Missionary Council, has written a thoughtful and responsible book on the Christian stake in the remaking of world order. He discusses the importance of peace aims, the pertinent religious ideals, certain particular problems (such as the colonies and religious freedom) and the rôle of the churches.

Two-Way Passage by Louis Adamic. Harper and Brothers, New York. $2.50.

This book makes an imaginative proposal: the formation in embryo of a democratic union of Europe among European Americans, as a means to the reconstruction of Europe. The impact upon Europe of such a union would be "the passage back." While the details may strike many as unrealistic, the central idea deserves careful consideration.

Article XIX of the Covenant of the League of Nations by Pittman B. Potter. Columbia University Press, New York. 40 cents.

The article, with which Professor Potter's study is concerned, contains the provision for revision of treaties and peaceful change.

The Far East

American Policy in the Far East; 1931-1941 by T. A. Bisson and Miriam S. Farley. Institute of Pacific Relations, 129 East 52nd Street, New York. $1.75.

Miriam Farley has added to Mr. Bisson's authoritative study (published last year) an exceedingly interesting chapter on the effect of two years of war in Europe upon Far Eastern policy.

Japan Strikes South by Andrew Roth; **Philippine Emergency** by Catherine Porter; **Showdown at Singapore?** edited by W. W. Lockwood and Michael Greenberg. Institute of Pacific Relations, 50 cents, 15 cents, and 15 cents respectively.

Three timely documents on the Far Eastern crisis. The first describes the Japanese conquest of Indo-China; the second shows the impact of the war upon the Philippines and their relations with the United States; the third discusses the possibilities of cooperative action in the Pacific.

Roots of Democracy

The Education of Free Men in a Democracy. Educational Policies Commission, National Education Association, 1201 Sixteenth Street, N.W., Washington, D. C. 50 cents.

Here is a challenging book on the principles of democratic education. The conclusions of an extended study are presented in a simple and straightforward style by Dr. George S. Counts. While the book deals with the bases of secular education, religious educators will find it doubly worthwhile: because religions and democratic education are closely related, and because the principles of democracy rest upon religious convictions. In the last analysis the defense of democracy is "a moral and spiritual question—a question of the values to be defended and applied to life."

Fountainheads of Freedom by Irwin Edman and Herbert Schneider. Reynal and Hitchcock, New York. $3.75.

A useful anthology of democratic literature beginning with the Hebrew prophets and the Greek philosophers.

A Creed for Free Men by William Adams Brown. Scribner's, New York. $2.50.

Emphasizes the religious faith which must undergird creative citizenship.

The Christian Criticism of Life by Lynn Harold Hough. Abingdon, Cokesbury, New York. $2.50.

Dean Hough points out that the fundamental weakness of modern secularism is its failure to recognize man as a child of God. This concept is the basis of genuine humanism.

General

Argentina and the United States by Clarence H. Haring. World Peace Foundation, 40 Mt. Vernon Street, Boston, Paper, 25 cents; Cloth, 50 cents.

Professor Haring has written on a key problem of inter-American cooperation. His factual summary of political and economic problems of Argentina and of her relations with this country forms an excellent introduction to the subject. His conclusion stresses the importance of concrete peace aims for promoting cooperation with the Americas.

Britons Under Fire by John Sutherland Bonnell. Harper and Brothers, New York. $2.00.

The minister of the Fifth Avenue Presbyterian Church, who represented the World Alliance among other agencies in his visit to Scotland and England, has written a vivid and human account of Britain in war-time. His religious sensitivity and his skill in personal counselling have illumined his conversations with men and women from all walks of life.

Catholicism and the Crisis by Frank Murphy; **The Case for American-Irish Unity** by Terence O'Donnell. American Council on Public affairs, 2153 Florida Avenue, Washington, D. C. 10 cents.

Two articles showing the dangers of Hitlerism from a Catholic point of view.

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